

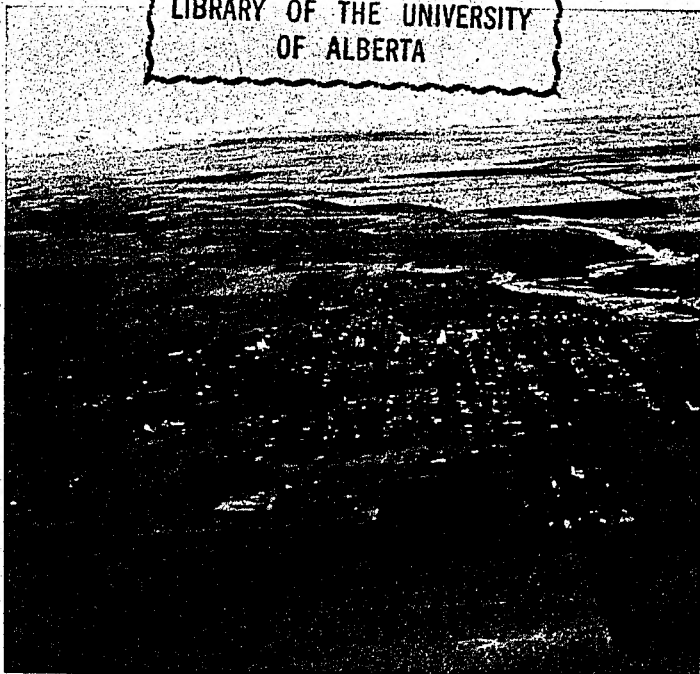
MISSIONARY SOCIETY OF THE CHURCH OF
England. Diocese of Calgary.
Popular information series, no. 9.
Toronto, Missionary Society, 1936.

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Calgary

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A Prairie town in the Diocese of Calgary—with "the Rockies" in the distance.

UNIVERSITY OF ALBERTA

No. 9

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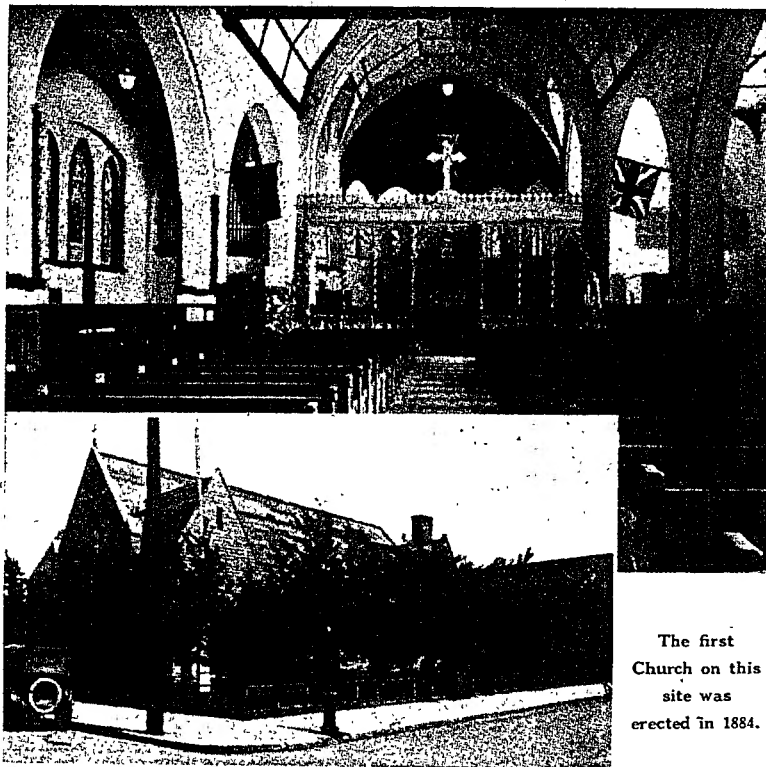
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Missionary Society Church of England in Canada
Church House, 604 Jarvis Street, Toronto.

Printed May, 1936 /



The Right Rev. L. Ralph Sherman,
B.A. Oxon, M.A., D.D.
Second Bishop of Calgary.
Consecrated on February 29th, 1927, in
the Pro-Cathedral at Calgary.



The first
Church on this
site was
erected in 1884.

The Pro-Cathedral Church of the Redeemer, Calgary:

THE DIOCESE OF CALGARY

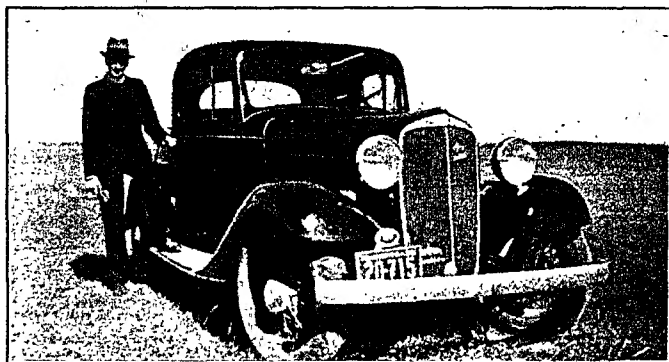
In 1886, upon the death of Right Rev. John McLean, first Bishop of the Diocese of Saskatchewan, which then covered all the territory from the Rocky Mountains to Lake Winnipeg, Archdeacon Cyprian Pinkham, of Winnipeg, who had since 1868 been an S. P. G. Missionary in that country, was chosen by the Archbishop of Canterbury to be its second Bishop, and was consecrated at St. John's Cathedral, Winnipeg.

Day of Need and of Help from the Motherland

The great railway development of that time was bringing settlers so rapidly into the prairie provinces that the Western part of the Diocese of Saskatchewan, chiefly what is now the present Province of Alberta, was separated by the Provincial Synod of Rupert's Land in August, 1887, to be the Diocese of Calgary. Bishop Pinkham remained Bishop of the two dioceses until 1903, when the Episcopal Endowment Fund for the new diocese being sufficiently completed, he resigned Saskatchewan and took sole charge of the Diocese of Calgary.

The influx of settlers was so great that Calgary, which 5 years before had no existence but had now become the chief town in Alberta, was chosen by Bishop Pinkham for his residence. The Bishop's great aim was that the missions being opened should become self-supporting, and in 3 years the 5 leading missions became so by the freewill offerings of their people, and the S. P. G. help thus passed on to other and weaker missions.

Certain disorders in the Southern part of the Diocese were corrected by the arrival in the country of the N. W. Mounted Police, and became a thing of the past. The work among white settlers expanded so considerably that in 1913



Typical Prairie Scenery.

the Northern portion of the Diocese of Calgary became the Diocese of Edmonton, taking about one-third of the Clergy and of the territory of the Diocese of Calgary. In 1926, upon the 39th anniversary of his Consecration, Bishop Pinkham resigned the See of Calgary and the Very Rev. L. Ralph Sherman, of Quebec, was elected to be the second Bishop of this Diocese.

INDIANS

Under Bishop McLean considerable missionary work was done among the many Pagan Indians of the Plains and in 1886 a mission of S. P. G. was transferred to a post near Calgary to help in opening a mission to the Sarcees, a branch of the Blackfoot Nation.

In 1887, Rev. J. W. Tims, Rev. H. W. Stocken and Rev. W. F. Swainson, of the C. M. S., served the Missions to the Blackfoot and Peigan Indians in the South and West of the Diocese.

Antagonisms and prejudices of those days were gradually overcome and by patience and devotion these pagan people were led by this Mission into the Christian Church.

In 1893 the C. M. S., whose objective is the preaching of the Gospel to unevangelized people, took over the Indian work in this Diocese and certain grants from S. P. G. and C. and C. C. S. were thus set free for the increasing work among White settlers.

In 1901 an S. P. G. report states, "Christianity has made great strides among the Blackfoot, Sarcee and Peigan



Indian representatives at Calgary Synod is a striking testimony to the effect of the mission of our Church among the Indians of the Plains, and a tribute to all our veteran missionaries. Archdeacon Tims, a senior missionary, is second from right with Rev. Canon S. H. Middleton, of the Blood Reserve, on his right, and G. A. Roe, Esq., of Peigan, and Rev. F. M. Ross Gibney, of the Blackfoot, on his left.



After a Confirmation service—The Bishop of Calgary with a group of Candidates at St. Paul's Blood Indian Residential School.



Girl guides of the Blackfoot School on a formal occasion.

Indians," and "the Indian people are now attending the Synod of the Diocese."

The Government of Canada has done fine work for the Indians in the Diocese of Calgary in establishing and equipping hospitals and Residential schools on their four Reserves. Owing to these Indians being members of the Church of England, the Schools on these Reserves are under the management of the Indian Residential School Commission of the M. S. C. C. and their Principals and Staff are missionaries of this Society and its W. A., who succeeded the C. M. S. in this responsibility. A large portion of the expenses of this work are met from the A. F. M. invested fund, supplemented by grants from the Apportionment Fund.

The lack of clergy to meet the expanding work of the Diocese and means for their support became a matter of serious and outstanding importance.

In the Spring of 1910 the **Archbishops' Western Canada Fund** was initiated by the Archbishops of Canterbury and York. The object of this Fund was to bring help to the Western Diocese by sending workers, both clerical and lay, with the necessary means for their support and for the building of Churches. A Mission House was established in Edmonton from which centre the work was carried on.

The period from this date until 1914 was one of expansion. In the two years from 1910 until 1912 the Clergy list of the Diocese was increased by no less than thirty-five men.

In 1913 the Archbishops' Western Canada Fund extended its work to Southern Alberta with headquarters at Cardston.

The war made great inroads on the Clergy list of the Diocese. In 1914 it numbered sixty-four. At the close of the War, including those who returned, it numbered forty-seven.

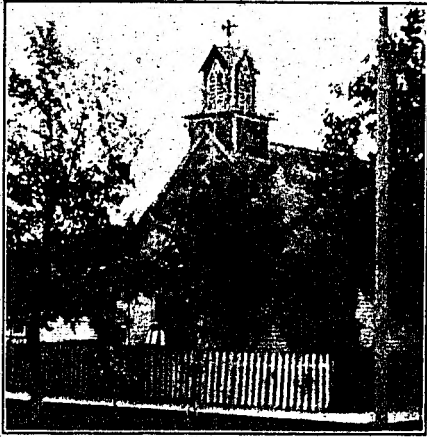
The area covered by the Diocese is mainly given over to agriculture with extensive mining areas around Drumheller, Blairmore and Coleman in the Crow's Nest Pass, and Lethbridge.

The Problem is still largely that of a new country trying to wrest a living from the soil. Outside the City of Calgary there are at the present time only three self-supporting parishes,—Lethbridge, Red Deer, and Banff. In 1930 there were at least five others.

Every parish and mission in the Diocese is assessed for missionary purposes and every effort is being made to increase the amount of self-support. Despite successive widespread crop failures in different parts of the Diocese, collections of current Diocesan assessment in 1935 amounted to \$9,473.99, or 93.56%, of the amount assessed. The apportionment for M. S. C. C. was paid in full, viz., \$3,156.00.

On its Grant for the year for White work from M. S. C. C. the Diocese received \$2,249.50. In 1930 it received \$4,958.34.

For some five or six years the Diocese endeavoured to maintain a minimum wage scale for the Clergy of \$1,000 for single and \$1,200.00 for married men. In many cases, as the years of the depression wore on, this called for very large grants from the Diocese and resulted in such a large overdraft that this policy had to be withdrawn and the maximum



St. Michael and All Angels at Strathmore, one of the oldest church centres of the Diocese, is directly east of Calgary, and celebrated its Silver Jubilee in Nov., 1935.

grants set at \$360 for single men and \$480 for married men.

It is very largely due to the generous assistance of the S. P. G. that the Missions are able to carry on.

NEEDS

This Western Country is still a new country. Many of its people are still struggling for a livelihood. Uncertainty of income and indeed of the necessities of life, work their hardships on Clergy and people alike.

The Church in this Diocese needs to feel that the Canadian Church as a whole is behind it, not only financially but with its interest, prayers and fellowship; and that its legitimate needs are the concern of the whole Canadian Church.

Gifts in response to Special Appeals by Dioceses in receipt of grants or given direct to those on deputation work for the M. S. C. C. are reported to the General Treasurer and are credited as contributions on Apportionment to the parish and diocese in which they originate, and as payments on the current grants of M. S. C. C.

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